

ST. JOHN'S

AND ANDREW

NOVA SCOTIA.

BY GOSSET & COADE,

ST. JOHN'S, NOVA SCOTIA.

(CIRCULAR)

HALIFAX, Dec'r. 4, 1847.

REVEREND AND DEAR SIR,

For several months I have had great desire to communicate with all the Clergy of the Diocese, and particularly in reference to King's College at Windsor. It was my wish to invite them to meet me at the College Encænna, if sufficient accommodation could have been found at that place.

The essential importance of that Institution to the prosperity of the Church is known to all the Clergy, as have been also the difficulties through which it has been sustained on several trying occasions. Its usefulness must now be greatly abridged, perhaps its continuance will be impossible, unless some extraordinary efforts be made by its friends, to replace the income which has been withdrawn from it.

Despairing of attaining this object by any exertions that could be made in this poor Colony, the Revd. Wm. GRAY, D. D., an Alumnus and Graduate of the College, was induced at much personal sacrifice, to visit the Parent Country in the last year, and endeavour to engage our benevolent brethren there on our behalf. It was a season of peculiar distress, and the bounty of the members of our Communion was taxed severely to meet the distress that surrounded them in their immediate neighbourhood. Dr. GRAY was kindly received by many, and he rendered important service to the College by making known its pressing wants in various quarters, and preparing for efforts like his own, when a season of less suffering and discouragement should happily arrive.

But Dr. GRAY had no convincing evidence to shew that sufficient feeling had been manifested among ourselves, for the security and prosperity of the College. Nor can such evidence be obtained but by liberal contributions here to sustain the Institution, in its present intimate connexion with the Church.

The Associated Alumni had made some good efforts upon hearing of the serious wants of the College, and had enabled the Governors to pay the Salary of Dr. Mantovani, without drawing upon their own reduced funds. I therefore ventured to suggest, that old as I am, and unequal as I may be to the successful discharge of the Office, I would proceed to England, and once more be the advocate of the College in that land of benevolence and bounty, if the Associated Alumni would raise £2000 as the commencement of a fund, from the interest of which the College might derive some good addition to its permanent income—and expressed an hope that I might obtain £4000 to be added to their £2000. The Governors of the College approved of the suggestion, and when they and the Alumni were assembled together, my proposal was very kindly received. Being anxious that no mistake should be made, I candidly stated that whatever application I should make for assistance, would be grounded upon a full understanding that benefactions so obtained should be placed in trust with the Incorporated Society for the Propagation of the Gospel, to be applied by them, to the support of King's College, so long as it should retain its present connection with the Established Church: so long as the Archbishop of Canterbury should be the Patron, with the powers which have been given to him: so long as the Bishop of the Diocese shall continue to be the Visitor: so long as the President must be in full Orders: so long as the internal Government of the College shall be vested, as it now is, in Members of the Established Church. And if in time to come this connexion between the College and the Church should be severed, the fund should be applied by the Trustees to some object as similar as possible to King's College, under its present Constitution. Well knowing that this plan would commend itself to the warm regard of all in England from whom I hope for any assistance, and that my hands would be strengthened, if all the contributions here could be carried into the same fund, I stated this advantage for the consideration of the Governors and the Alumni. The Alumni after due deliberation, unanimously passed a Resolution, which was read on the following day at a second joint meeting of Governors and Alumni,—“That the Managing Committee be requested to take immediate steps to raise the sum of Two Thousand Pounds, in such manner as they deem best, to be invested for the benefit of King's College, so long as it shall continue in connection with the Church of England, and to meet the proposition submitted to the Incorporated Alumni by the Visitor.”

I readily agreed upon this Resolution, though short of my proposal, to proceed to England at the proper time, and offered my best wishes for the success of the Alumni in their undertaking; but I stated that I should endeavour to raise money for the College here, as well as in England, and that all should increase the fund to be entrusted to the Society for the Propagation of the Gospel.

who I well knew would invest any money subscribed here, if the subscribers should desire it, in the best securities that can be found in Nova Scotia, for sake of an higher rate of interest. I also stated as an additional reason for my endeavours to raise money here, that it was very desirable to raise more than £2000.

Letters from England have given me the satisfaction to know that my view of the matter is approved there. One of my personal friends has already written to say he will subscribe one hundred pounds sterling. Others have assisted in the following Report, to be placed before the Board of the Society for Promoting Christian Knowledge,—“The Standing Committee of the Society have been informed by the Lord Bishop of Nova Scotia, that the Alumni of King's College, Windsor, are now making active exertions to raise funds for the better maintenance and greater efficiency of the College; and that at a Meeting lately held at Halifax (Windsor,) the Alumni had unanimously resolved to raise the sum of £2000, to be applied towards the support of the College so long as it shall continue to maintain its connexion with the Church. The Standing Committee having taken the subject into their consideration, give notice that at the General Meeting of the Society on the 7th December, they will propose to the Board as follows:—That the sum of £1000 shall have been contributed; and also that a further grant of £1000 be voted; to be paid as soon as an additional amount of £2000 shall have been raised by friends of the College; it being a condition of these grants that before the sums voted by the Society are paid, all the regulations for the future Government of the College shall have been submitted to His Grace the President of the Society, who is the Patron of the College, and have been approved by Him.”

Until now I have made no application for contributions here, that I might not seem to interfere with the action of the Alumni, who appear to be very earnest in their endeavours for the College—but the intelligence from England shews the necessity for every effort I can make; and although I well know the sadly limited means of most of my Clergy, I can no longer forbear to urge every effort they can make, and the fullest use of all their influence to aid the good work now in hand. Each of the Clergy can subscribe and collect either for the fund to be entrusted to the Society in England, or to that in the hands of the Associated Alumni here, as each may think most likely to have the best effect. The only request I have to make is, that they will spare no pains in adding to the fund which they may prefer. Both aim at the same important object; and it must be very desirable that both should be abundantly successful.

I have another important subject to bring to your notice.—You have probably heard that the long cherished and very anxious desire of our Diocesan Church Society has happily been realised, by the goodness of God—and new Visiting Missionaries have been ordained and sent to the Eastern and Western portions of the Province, where there has long been urgent need of such assistance from the Church. The support of these Missionaries will greatly increase the expenditure of the Society, and we must not forget that more, much more is still required, and therefore it is my hope that every Member of our Communion will liberally and permanently respond to the affecting call which is made upon him in so holy a cause. When the need of such permanent liberality is pressing heavily upon us, it is a subject for my regret that a new attempt should be made to form an Association of the Colonial Church Society in this Diocese. Many of the Clergy have had a similar attempt under their consideration, and if any of them are without a copy of my Circular Letter in 1841 in reference to this matter, it shall be sent to them on their application for it. Instead of enlarging upon the subject in this communication, I will append to it a copy of a letter which I have lately addressed to the Revd. R. F. UNIACKE, in reply to a note he sent me with a paper containing, in few lines, under seven heads, what he considered my Objections to the Colonial Church Society; with seven Replies, as briefly stated, which he considered sufficient to remove those Objections.

I must request that all reports of the District Committees of the Church Society, may be forwarded to Halifax as early as may be possible, that they may be noticed in the Annual Report.

As the end of the year is at hand, I will take this opportunity of making known to the younger Clergy, and reminding all of the necessity for a yearly Report from every Missionary, containing in addition to any other communication he may desire to make, explicit information in reference to the following heads, which can only be given by those who keep an accurate journal, and therefore it is very important that such journal should be kept by all. Such information is required every year to supply accurate information for the Society for the Propagation of the Gospel, because they have need of it every year.

1. Number of Sundays present in the Mission.
2. Number of Services performed, and of Sermons.
3. Number of miles travelled, in performance of Missionary duty.
4. Number of Missionary visits to separate Stations or Settlements.
5. Number of Pastoral visits to individual families.

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6. Number of visits to sick or afflicted for the special purpose of administering the consolations of the Gospel.

7. Number of Sunday Schools, with the number of persons of all ages receiving Instruction in them—and what portion of time is given to them by the Missionary.

8. Number of daily Schools which receive any attention from the Missionary, and the number of the pupils who attend them.

9. Amount contributed by the people to whom the Ministers for the support of the Missionary.

10. Number of Baptisms—Marriages, and Burials within the year, with the whole number of Communicants in the Mission, and the largest number of Communicants at any one time.

All remarkable occurrences should also be stated, and especially such cases as have required and received more than ordinary spiritual care, with the particulars of the treatment which such cases have received.

Earnestly praying for continual blessing to yourself, and your flock, and to all your Ministrations among them as the servant of the Divine Head of the Church, I am

Reverend and dear Sir,

Your affectionate Brother,

JOHN NOVA SCOTIA.

(COPY.)

HALIFAX, November 23, 1847.

REVEREND AND DEAR SIR:—

Your Note of the 19th, as soon as I could attend to it, induced me to take a careful review of all the communications and conferences I have had with the Colonial Church Society: and the result has left a firm persuasion on my mind, that I ought not to be a member of that Society. The chief reasons which led first to this persuasion, and now confirm it, are contained in two Circular Letters which I addressed to the Clergy of this Diocese, one of which was dated April 15, 1841, and the other October 2nd, in the same year.

I cannot believe that I ought to join any Society in London, bearing the name of a Church Society, which has no sanction from the English Bishops. These cannot fail to be acquainted within the objects and character of that Society, and with its leading members. As far as I am yet informed, not one of these Bishops has even given his name to this Society. I barely state the fact, but cannot doubt that the reasons for it must be powerful, or at least sufficient.

From personal communication and from correspondence with that Society, I have been quite satisfied, that it cannot be regarded as representing the Church generally, but only a particular portion of the Church. Their objects may be, doubtless they are, very desirable, and yet if there is a desire to carry out the best objects with any thing like partial or party views, such desire must have a tendency to interrupt our union, and lead to division among the members of the Church, than which a greater evil could hardly be named.

But even if it should be contended that the ground for such apprehension is insufficient, which all experience serves to convince me cannot be, there is another reason which ought to have great weight with the members of our Communion. However insufficiently it may be known and appreciated here, it is most true that the two ancient Church Societies in England have been instruments, under God, in making the way of the Redeemer and His saving health, known not only in this Colony, but throughout the whole of this large Continent, and through other vast and remote regions of the earth; and they have communicated this knowledge through the faithful teaching of the pure branch of the Church of Christ, which it is our privilege and our happiness to belong. No one can conceal from himself that such high and holy benefit should fill our hearts with gratitude to God, and to his chosen instruments. Some years ago it was thought desirable to shew this gratitude by forming Committees of these Societies in the Colonies, and thus aiding by our very feeble contributions, the great work in which they have been steadily engaged for nearly a century and a half. I rejoice to add the first Colonial Committee was formed in this place. It produced happy effects; but after some years it was thought by many that much more ef-

REVEREND
J. T. UNACKE.

fect would be produced, if we had a Society of our own, managed by our own agency, and applying all its means to Church objects selected by ourselves. The parent Societies were properly consulted—their only object was to obtain the greatest amount of good, and they not only concurred in our proposal, but encouraged it by their bounty to our own Church Society. Instead of diminishing their assistance to us, they have actually enlarged it, and are still sustaining our Missions, educating our candidates for the Ministry, supplying us with aid in building our Churches, and distributing Bibles, Prayer-books, and other means of religious instruction.

I must acknowledge that with these circumstances immediately in view, I cannot understand how any serious and reflecting member of our flock can think it consistent with his duty and affectionate gratitude to these noble Institutions, in which every Protestant Bishop in the British Empire is enrolled, to form a new Committee of a new Society, having no fellowship with these venerable Associations, and no sanction from the Heads of the Church.

But this is not all—Our own Church Society has been formed, and the Committee of the Parent Society which was organised here, has been merged in this Society. It has been in useful operation, with gradually increasing usefulness; its progress has been encouraging, and testimony to the blessings it confers, by its humble means, pours in upon us from all parts of the Diocese. But unhappily, those means as yet are too limited—few of us have done as much as we ought to do for their enlargement. Although we may thankfully acknowledge the regular attention of many of its members to the management of its concerns, we find that others, whose help we desire, can hardly give us their time for an hour or two in each month. Can it be supposed they will have more time at their command to give to us when another Association shall call for their attendance? We have not yet attained a fourth part of the income we ought to have, and unless it be largely increased, we shall not only be unable to maintain our present position, but shall be compelled within two or three years, to give up the two visiting Missionaries, whom after much search, we have lately found, and, to the joy of the whole Church, have sent to distant places, whose religious destitution has been long and deeply lamented, both here and in England. Is it reasonable to suppose that the necessary enlargement of our funds will be more readily obtained, when the persons to whom we look for it have new demands upon them from a new Association, which they have formed? If the members of the Church should have anything to spare, after their duty to the Church Society is discharged, the College, which is essential to the prosperity of the Church, has very urgent need for all the help that can be given to it. With such calls upon all the members of the Church as now surround us, it cannot be the time for introducing new demands, unless the objects be unexceptionable in the view of all, and the mode of carrying them forward be equally unexceptionable; and unless the prosecution of such objects be of paramount necessity, and they can be obtained by no other means.

But I will enlarge no further on those topics at present.

Upon several occasions I have said that I would gladly encourage an increase of pious and well qualified schoolmasters in connexion with the Church. But I have always considered it essential to their respectability and usefulness, that they should be under the real direction and control of the Clergyman, in whose parish or mission they may be placed.

I have no inclination to recede from any proposal I have made, and if I understand your paper of *Objections and Replies*, I may consider your Committee disposed to meet the wishes I have expressed in reference to such Schoolmasters. The union of all the members of the Church ought to be as dear to you as it is to me, and therefore I will now suggest a course by which I think such union may be preserved, and leave it for the serious consideration of your Committee. If there be division among us, with its natural effects, we are surrounded by numbers, who have evil will for our Zion, and will rejoice, and triumph, and be strengthened.

You are aware that *Aid to Sunday and other Schools in which due attention is paid to instruction in the principles of the Established Church*, is one of the direct objects of our Diocesan Church Society, and that this object has already engaged our attention, and under certain regulations has been acted upon. Some of our members have been desirous to increase our attention to this object, but the state of our funds, and the other important designs of the Society, have discouraged this desire. I would therefore propose an application to our own Society to appoint a School Committee, which might be composed of your Corresponding Committee, and all the assistance they can obtain from England might be applied to its object, at their discretion, under the regulations I have named. Our own Society might also give aid in all cases that come within the description of such as we have already assisted.

This is the best suggestion I can offer to meet the desires of your Committee, and preserve that harmony and unity among us which is essential to our happiness: and I offer it more readily in consequence of information which I have received from England within the present year.

You have probably heard of the *Newfoundland School Society*, which in several respects was similar to the *Colonial Church Society*. Some years ago, knowing my anxiety for the improvement of Newfoundland, they kindly urged me, by deputations and correspondence, to share in the management of their Association—but for reasons similar to those which have prevented my union with the *Colonial Church Society*, I felt myself bound to decline such share. Unwilling to lose the benefit of their exertions which were very zealous, and very desirous to promote their cordial union with the Society for the Propagation of the Gospel, I proposed that they should form a School Committee of this Society. Some of the Deputation, and especially the excellent Lord Bexley, were desirous to adopt my proposal; but others feared a diminution of their funds, which they candidly stated were derived from a particular portion of the Church. The union therefore did not then take place, but it was kept in view. The Society for the Propagation of the Gospel were prepared for it; and I have been rejoiced to learn that it has at length been effected—but before this union, the Newfoundland Society had extended their objects from Newfoundland to the whole of the North American Colonies, and if my present proposal is adopted, I will gladly apply to them for aid to our Schools.

Allow me to request that before this proposal is determined upon, the numerous members of your Association whose names are published in a Newspaper of the 19th of this month, may be consulted. I think there must be many among them, who will anxiously desire to pursue even the most valuable object by means which will preserve our unity, and keep them in connexion with their Bishop, our Church Society, now embracing the members of our Communion in every part of the Diocese, and with that venerable Society in England to whom we should be bound by ties of gratitude and love for their zealous care and support in all past time, and to whose bounty we must still look, under God, for many coming years, as the chief support of our Church and Clergy.

I have only to pray for your right guidance by wisdom from above, and am Reverend and dear Sir,

Your affectionate Brother,

JOHN NOVA SCOTIA.

*** Since the foregoing letter was written, my attention has been given to a published account of proceedings at a Meeting held on the 16th November, for the purpose of forming an *Association* in connection with the *Colonial Church Society*. In one of the speeches on that occasion reference was made "to the once destitute, but now altered condition of the Eastern shore," and the speaker "ascribed the good done, to the exertions of the *Colonial Church Society*." It is true that it was not said *totidem verbis* that it was *solely* to those exertions that the alteration should be ascribed, but to most hearers and readers of the Speech, such would be the inference from what they heard and read. I have therefore taken the trouble to look for evidence of facts, which were within my knowledge, respecting the Eastern Shore, and having found evidence for every particular of the following statement, I readily make it, and leave the inference entirely with those who may read it.

1. The Society for the Propagation of the Gospel had Schoolmasters in Sheet Harbour and Country Harbour for nearly fifty years. 2. A Missionary from the same Society was the first Clergyman who made his way to many settlements on the Shore, when the access to them was full of difficulties, and he had to pass a night with his horse in the forest. This was in 1821. His report increased the desire to afford help where it was greatly needed, but the accomplishment of the desire was checked by numerous impediments, and visits for several succeeding years were few and desultory. 3. In the year 1832 much impression was made by another Missionary of the same Society, who forced his way to many places never visited before by any Clergyman. 4. These visits were repeated yearly, and in 1834, after three such visits had been made, more than 400 persons were presented to me for Confirmation, and among them there were many who gave good evidence of deep seriousness and devotion. 5. Similar visits were continuing yearly, and at the commencement of 1835 twelve Lay Readers and ten Sunday Schools were aiding the Missionary, who never went to the Coast without a good stock of Books for distribution, sometimes to the value of £10. In that year, the same Missionary visited the Coast at Easter, at Midsummer, and at Christmas, that he might find all the fishermen at their homes. 6. Four Churches were now built on the shore—one by extraordinary exertions of the poor people at Ship Harbour, and others at Country Harbour, Pope's Harbour, and Jeddore, assisted by the Societies in England—and the usual Missionary visits were made, and assistance was also obtained, for some portion of the Coast, from the Missionaries at Antigonishe and Guysborough, which has been continued and increased to the present time. 7. In 1841 a Visiting Missionary was sent by the Society for the Propagation of the Gospel to re-

side on the Shore, where an excellent Mission House has been completed with aid from the ancient Societies in England, and by Members of our own Church Society, several of whom were so zealous in the work that they were exposed to the risk of serious pecuniary loss. 8. Two additional Churches at Salmon River near Beaver Harbour, and at Marie Joseph are now in good forwardness, assisted as the others have been, and finally a second Visiting Missionary, who is to be supported by our Church Society has recently been sent to reside on the Shore, with every reasonable prospect, under the Divine Blessing, of great benefit to the people. I am not aware that any assistance has been given to any of these objects by the Colonial Church Society, and most of them were accomplished before that Society was heard of. I have no desire to detract from any services they have rendered, but I have thought this statement would be thankfully received by every member of the Church.

JOHN NOVA SCOTIA.

HALIFAX, Decr. 1, 1847.

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